UNITY

Freedom, Fellowship and Character in Religion.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

THE *Christian Leader* appears to get some satisfaction out of Dr. Cone's "Gospel Criticism." On the whole, however, it is cold comfort, we should say, and rests on a slender foundation. Dr. Cone's book is fair, and because it is fair it is radical. Nothing essential to faith is made to depend on the traditional or supernatural. In other words the work is historic, as it should be—not dogmatic or apologetic.

WE are glad when any of our exchanges finds anything in our columns worth reprinting, but think justice and courtesy are best observed when such articles are duly accredited; as in the case of the short original story, "The Violet's Mission," republished in one of our Universalist exchanges. We prefer, however, to think the sin was one of accidental omission, inasmuch as the same slip did not occur in any of the other selected stories on the same page.

THE International Congregational Council, which lately held its annual meeting in London, found occasion, during the address of Rev. Dr. Walker, of Melbourne, to express its views of Unitarianism. Dr. Walker made the statement that Unitarianism was making large inroads on Congregationalism, and viewed this tendency with the gravest alarm, declaring for his own part he would rather find himself drifting towards either the church of Rome or of England than towards the faith of Channing and Henry Ware. Dr. Noble, of Chicago, one of the most scholarly and sincere representatives of orthodox Congregationalism, raised the question whether the preachers of that denomination should exchange pulpits with Unitarians, which question he said "was of vital importance in the United States." The answer given on the floor and confirmed, as we understand it, by the chairman, was an emphatic No. Thus the matter is settled on one side, and the action can not but renew the satisfaction all members of the ostracized faith must feel at belonging to a body which is learning to avoid such action on its own part. We would rather belong to the excluded than the excluding party.

THE new faith of reason and science teaches us to believe in God by believing in the good; to revere him by our reverence for the omnipotence of law. And if we miss him in the wooing flowers of spirit, the smiles of childhood, the high demands of middle life, the serene trust of old age, the voice of conscience, we miss him everywhere. But even, then we may proceed to do the still more religious thing, create a God to our needs, make ourselves Godlike, be the tenderness we miss in the universe, the providence we can not discover elsewhere. We should remember what Emerson says: "God builds his temple in the heart on the ruins of churches and religions." While we are seeking for truth we are seeking for that which Emerson again calls "our only armour in all passages of life and death."

MR. BRANDER MATTHEWS writes on "Three American Novels" in the July number of the *Cosmopolitan*, prefacing his subject with a brief comparison of modern English and American fiction. He thinks it would be easy to match three of our home writers against the champions of the mother country, Stevenson, Hardy and Meredith, and names as the three, Howells, James and Cable; adding that in any triple combat between them "the American who did not back his own colors would be a craven of course, and also would be deficient in the critical faculty and in the understanding of the principles of fiction." He repeats the lament of Walter Bagehot that the art of fiction-writing has suffered much from the fact that it has been employed almost exclusively in behalf of the young and romantic, and that consequently the passion of love has been given too prominent a place in it. All three of the writers Mr. Matthews names as of the representative American school have done much to set up new standards in this direction.

A WRITER in one of the denominational weeklies claims that "Children's Day" in the church is of Universalist origin, dating from 1858, the observance being instituted by Rev. Dr. Leonard, of Tufts College, in the baptism or public consecration of the child to the church. The general convention, several years ago, set apart the second Sunday in June as the day, which is not however regularly observed by all the churches. The writer referred to thinks there is no more important religious service than this, and is inclined to urge the pastor's right to insist upon the ceremonies of baptism and confirmation connected with it. We should strongly dissent from this, but think the highest feature of all church life is the educational, and that those services which have for their object the instruction of the young in the principles and history of the faith into which they are born, are of the highest importance and should be earnestly supported by parents and teachers.

SOME of the Eastbourne (London) members of the Salvation Army are under arrest for alleged disturbance of the peace in their religious exercises of marching and drumming in the street. The prosecution is just now at a standstill because of the activity of Gen. Booth and other non-conformists outside this particular body, who urge that every Englishman has a native born right to march through the public thoroughfares to the sound of fife and drum, if he chooses. Meantime a curious anomaly is noted by the *Inquirer* in the imprisonment of the Salvationists, who, in spite of their peculiar methods, are at least a people working for social order and purity, through the influence of that very element of social disorder and lawlessness they are aiming to cure.

THE recent large and successful annual gathering of the Christian Endeavor Society at Minneapolis, has elicited much admiring comment from the religious press. This organization had its origin in Portland, Me., 1881, the founder being Rev. Francis E. Clarke of the Congregational church, sixty members of his church joining with him in the new enterprise. It is thought the name may have been taken from Dr. Eggleston's church of the Christian Endeavor, in Brooklyn. The society is purely unsectarian, we are told, not limited to the young people of the evangelical churches as eligible to membership. The success of the movement is thought to spring from the pledge which requires that every one attending the meetings should take some other part in the exercises than singing. This insures an active constituency which, contrary to the fears of some onlookers, in the beginning, has proved a practical one as well. The meetings are given up to reports of results accomplished in the lines of temperance and benevolent work, together with the devotional services. The society is at least teaching its members the value of a life devoted to high ends and consecrated by an earnest spirit.

THE *Independent*, commenting on the International Council of Congregationalists, elsewhere referred to, thinks that while that denomination has some just cause of pride and self-congratulation, it should set itself seriously to consider some of its lost opportunities and birthrights. In England one of these lies in the failure which Congregationalism must share with the Established Church, of letting so large a portion of dissenting England go over to Wesleyism. The loss to the Baptists was not so great, since the polity of that and the Congregational church is essentially the same. In this country the lost opportunity was first manifest in "the weakness," which too conscious social and intellectual superiority always develops (we are glad to hear some sect beside the Unitarian blamed for intellectual superiority); second, the Congregationalists through the fault of their "spiritual decline" lost Harvard College, and "almost gave New England itself to the Unitarians, and actually allowed Unitarianism to take a firm grip of the entire literary production of the United States." This loss has been since largely recovered, we are told, so that now the Unitarians possess only a "feeble fragment" of New England. Bus since all Unitarian churches are strictly congregational in their working policy we wish the *Independent* would point out just that point of difference in the teaching of the two sects which has caused these mistakes and leads to the dangers against which it warns.

WE heartily indorse the sentiments contained in a short tribute to that friend of rational ideas and political purity, George William Curtis, which appears in a late number of the *Christian Union*, together with portrait in the place of honor on the first page. The *Union* begins by saying that while grace is the first most noticeable characteristic of Mr. Curtis it is not the most important, being but the outer expression of an intellectual courage and virility few men who can so easily shine in a more superficial way possess. In this respect his longtime sobriquet, "The Easy Chair," does him "scant justice." But more even than as orator and writer is Mr. Curtis to be remembered as a man. "The same manliness which he carries into literature and politics he carries also with religion, and has thought it no discredit to serve the little church near which he lives, by reading to the congregation on Sabbath mornings other preachers' sermons, which he makes the expression of his own religious faith by an earnestness, greater than some ministers put into their own productions."

The Revelation of God.

"We have this treasure in earthen vessels."

There was once a country through which along a common highway journeyed all sorts and conditions of men. Some were gaily clad while others were in plain garb and some had scarcely wherewith to cover them. Some seemed to bear no burdens whatever, while others were under great weight, and leaned heavily at times upon their staves. Some were bowed with years; some were in the freshness of youth and some were in the full strength of middle age. Some led little children along with them, while others walked alone or in such groups as from time to time they chanced to fall in with, now overtaking others and now falling behind upon the way. The country was marked by occasional reaches of sand and waste across which all alike had sooner or later to make their way; and there were beautiful wide tracts also, green with grass and a-bloom with color that gladdened the eye. There were also rocky and rugged steeps over which the travelers had to climb in their onward course and whose ascent and descent tested the endurance of all. But, strange to say, it was to be seen that those who were bearing rather more burdens than the rest en-

dured these harder passages of the way better far than those who seemed to carry no weight at all; for the very bearing of burdens along the common road had developed in them, as it appeared, an extraordinary strength for just these more difficult passages. At times the sun beat down upon the travelers with a burning heat and all were athirst. At times winds lifted the dust and it grimed their moist faces and half blinded their eyes. But here and there, at more or less frequent intervals throughout the land, were natural streams of water; and here the pilgrims would gather with grateful joy and quench their long thirst and pour the cool water upon their grimed faces and cleanse their dust-filled eyes. These streams seemed a part of the natural landscape, as indeed they were; but they came down from some mountain-slopes, whose tops at times were seen and recognized by the pilgrims when the atmosphere was very clear and no dust of the highway darkened their vision. Always these moments by the mountain-born streams were a comfort and strength to the travelers. There was a brighter look upon each face, and all seemed to start forward again with a steadier and stronger step. The burdens also seemed to get newly shifted to the shoulders in these refreshing halts, and though they were doubtless just as heavy as before, yet they were much more easily borne. And after these quickenings the way itself, even where there was really no change in its general features, seemed to have more of beauty and to awaken more of interest and delight. The inward refreshment purged the outward vision and gave unwonted lightness and spring to the feet.

Now it was a curious and most interesting sight to watch the pilgrims, young and old, single or in groups, as they came to these occasional streams and began to slake their thirst from the life-quickening flow. One man, for example, took from the bag which hung at his side a jeweled cup of silver and, stooping down by the water's edge, filled it and pressed it to his lips. The cup was of an antique design and had evidently belonged to some earlier pilgrim, and perhaps to many pilgrims before him. Another had a hollowed gourd which he had picked up and fashioned by the way and from which he now drank. Another, upon laying down his heavy burden, fell almost prone upon the earth and, resting himself upon his outstretched palms, put his lips to the surface of the flowing water. One dipped his hand in the stream and quenched his thirst from his open palm. And vessels of varied material and varied shape were to be seen among the travelers; so that there appeared to be no one who did not in some way and by some means manage to slake his thirst from these streams that came flowing down from the cloudlands of the fairly-lined mountains. And all drank in newness of life with the draughts, and each was glad in his own way to satisfy his sore need. Even the poor fellow who hollowed in the top of his pilgrim-hat and filled it like a bowl to the brim,—he drank of the same upland fountains, though the man with the jewelled cup was seen to look askance and with mingled pity and contempt as if he thought it could not possibly so be. But later on, when the latter fell hurt by the way and the man who drank from the inverted hat came up with him and rendered him substantial aid, he was made to realize that his poor fellow-pilgrim had drank of the life-giving water and been strengthened thereby in both body and soul. And it was said that once afterward in a difficult passage of the journey this same man was ready to give his empty silver cup in exchange for a poor fellow-pilgrim's leathern bottle which still contained some of the water from the last mountain stream; so much more to him then was the water than the vessel from which he drank. And in this and many other ways the wiser of the travelers came to distinguish between the real water, which alone could renew and sustain life, and the vessels from which they drank it. Moreover they discovered that it was not always from the finest and outwardly most beautiful cups that the fullest draughts were drunk, but often from the simplest and commonest. And in proportion as they came to realize this distinction it awakened in them all a sense of fuller and closer fellowship, while they learned to value more than ever before these mountain-born streams which quenched their thirst, as they had quenched the thirst of millions before them, and gave comfort and strength along their pilgrim way. F. L. H.

Dogma and Duty.

We are indebted to Rev. Henry C. Badger for a very stimulating paper on the Philosophy of Mr. Savage's Unitarian Catechism. While cordially recognizing the merits of this work and the valuable service which its author has done for Unitarianism and religion, our critic vigorously takes the catechism to task as both inaccurate and inadequate. His opening objection is that it exalts dogma and ignores duty. It is a commonplace of Unitarianism that salvation is through character, not creed. We have long thought this teaching liable to a very serious misconstruction. A man's creed will not save him, if his character is rotten. But a rotten creed is pretty certain to lead to a rotten character. In this matter Calvinistic theology was largely correct. Regeneration is to be effected through finding the true doctrine and being steadfast therein. Right living has its root in right feeling; and right feeling in right thinking.

Mr. Badger's criticism leads out into the broad question of the relation between the intellect and the spiritual life. There is quite prevalent among us the view that truth-seeking is all very well in its way, but is only a sort of incidental diversion. It has no essential connection with religion. What we need is not to know more but somehow to plant ourselves "on the unchangeable foundation of worship and mystery." Mystery is certainly unchangeable. Zero must always remain equal to zero. As soon as we get hold of some fragment of knowledge, there is, indeed, change. But so far it has ceased to be mystery. Now it is, we believe, this growing nucleus of knowledge, enveloped indeed in the awe-inspiring mystery of those infinite stretches of truth that remain for the human mind to explore,—it is, in a word, in what we know, not what we don't know, that we are to seek the unchanging foundation of the religion of the future. That religion will indeed stir the human soul with mighty passions, mightier than the religion of the past, but mightier because they have their source in a larger vision of the facts which lie at the heart of the universe.

We agree with the author of this spirited essay in regarding Emerson rather than either Channing or Parker as the great prophet of our Unitarian faith. But it is a serious mistake to suppose that Emerson sought in a nebulous sentimentalism the basis of religion. Read his essay on "Intellect." Read anything that he ever wrote. He was above all a thinker; a seer, if you please. But seeing is an intellectual process, as his discussion of the Intellect shows that he regarded it. He differed, indeed, from Spencer, for instance, in method; just as the painter on the mountain-top differs from the surveyor in the valley below. But both are using their eyes, using them on the very same objects; and then reporting in their different ways what they have seen. They do not antagonize, they supplement each other. It is our experience—is that experience exceptional?—that the two men in this century who hang and the most for us in reviving and strengthening the religious sentiment are Spencer and Emerson.

But we are very grateful for Mr. Badger's ringing criticism; grateful especially because it is so virile an appeal to the understanding. It is, in fact, through our understanding that he proposes to prove how futile a faculty the understanding is. If he succeeds, he fails. H. D. M.

Home Dedications.

A church can hardly be a true church until it has grown to be a church-*home*. But neither is a home the truest home till it is felt to be a home-*church*,—a holy place where life from God and life in God is lived. If then, we dedicate the church where once or twice a week men meet to face ideals in worship, why not rather "dedicate" the house where all the time we are to strive to make the ideals real. The "house-warming" is good, but no rite of simple hospitalities and friendships *means* enough to express the thankfulness and holy hopes with which thoughtful beings, who love each other dearly, enter the new place where the great sacraments of life are to enact themselves for years,—birth and death and wedding and child-rearing and the daily self-forgetting and communion we call "love." Nor is the feeling lessened, it is deepened rather, if only after years of striving and waiting they find themselves for the first time in their "own hired house," or better yet, within their own four walls, with earth enough beside the walls to plant a dooryard vine. Strange that in the liturgies there is no service "for the Dedication of a Home"! In some coming liturgy there will be. And meanwhile, here and there, some sweet and solemn rite will be improvised by reverent hearts to fit their happy hour. This last spring three or four such services in new Chicago homes have been alluded to in UNITY; and lately we have heard, not of another dedication-service, but of a most perfect *prelude* to the service. In this case several members of the family are music-gifted, so in the great heart-room of the new home stands a noble organ. "Last Sunday we christened our new organ—which is a delight—by giving a concert to all who helped us move in and get settled—teamsters, women workers, grass-planters, plumbers, curtain hangers, etc., and their families. About fifty were here and the concert was beautiful." May the music of that kindly deed go echoing on! It needs no "organ" on which to play its variations. W. C. G.

Men and Things.

REV. THOMAS B. BOYD, of Hope, Ark., lately a minister of the Presbyterian church, having asked, has been granted a letter of fellowship by the Western Committee, and recommended to the Unitarian ministry.

THE address of Rev. Caroline J. Bartlett during her sojourn in Europe will be in care of Messrs. Brown, Shipley & Co., Founders Court, E. C., London, England. UNITY has received another interesting letter from her, which will be published as soon as space permits.

THE *Gospel Banner*, Universalist, announces that all the graduates from the divinity schools of that denomination are already engaged as settled pastors or soon will be. The demand for ministers in the liberal pulpit exceeds the supply, always. The calling is high, the labors attendant on it arduous and often unproductive of encouraging results, hence the reluctance of our young men to enter a profession that seems to invite only to hardship. Yet the rewards are surely there for those who have the courage to seek them.

THE *Universalist* announces a Biography of William Henry Ryder, D. D., to contain a complete record of his life, and an elaborate memoir. Such a volume will undoubtedly find a place in all Universalist households, and afford much interesting and useful reading to many besides.

OLIVER WENDELL HOLMES was a classmate of Dr. Clarke, at Harvard, and according to the reminiscences of the latter, the "Autocrat of the Breakfast Table" was witty then as now. One day the two were talking of metaphysics, when the bright-tongued, little great man exclaimed: "I'll tell you, James, what I think metaphysics is like. It is like a man splitting a log. When it is done he has two more to split."

A VERY pretty idea is carried out in London which aims to bring about a love of plants and flowers among the poorer classes. A fund is raised out of which prizes are paid for the best display of window gardening or potted plants, and the scheme has become so very popular that thousands of cottage homes are now beautified by floral effects, and it is no uncommon thing to see a window set out with plants growing in old teapots, cans or cigar boxes marked as a prize winner.

THE episcopacy of France is behind the Pope in understanding the demands of the age and in sympathy with the modern spirit, if, as reported, it means to ignore the advice of Rome to support the Republic. It is to form a new opposition party which will be distinctly monarchist in tone, though limiting present demands to an alteration of the scholastic laws affecting religious teaching and for the abolition of the military law in respect to clerical novitiates.

DR. BENSON J. LOSSING, the historian, died at his residence in Poughkeepsie, June 3, at the age of seventy-eight. He received a common school education, and was then apprenticed to the watchmaker's trade. In 1835 he became editor and part proprietor of the Poughkeepsie *Telegraph*, and soon after entered on the publication of the Poughkeepsie *Casket*. In this connection he studied the art of illustration, and for several years after settling into a literary life maintained his connection with an engraving establishment in New York. Among other works he is the author of a graded series of histories of the United States.

THE theory that a man can feel pain in an amputated limb is still a subject of controversy. A physician who believes it says: "Many of the nerves that furnish communication between the brain are not injured in their activity by the amputation of their lower portion, and convey sensation as readily as ever. The brain fails to recognize the fact that the function of the nerve has changed, and that the part in which it formerly terminated exists no longer. Therefore, when a sensation is felt, conveyed by a nerve that in the unmained body led to the foot, the feeling is the same as if the foot were still in place. If certain nerves in an amputated leg be touched, the feeling is exactly the same as if the foot were touched, and the sensation of pain is felt, not where it is applied, but where the mind has been in the habit of receiving communications from the nerve in question."

MARY LOWE DICKINSON, General Secretary of the King's Daughters, writes to the *Home Magazine* of that most humane and helpful organization, "The Shut-in Society," an order comprising the invalid dwellers of the sick-room. The society is three or four years old, we believe, and already has a printed medium of communication between its members, called the *Open Window*, in which correspondence, reports of the work of the organization and other matters of interest are published. One of its chief features is a circulating library, by means of which members exchange favorite books, and fall into a letter acquaintance with each other. There is also a "Wheel-Chair Committee," and the society seems to be on a thorough working basis. Miss Dickinson calls for help from interested outsiders, in the shape of donations of books and magazines which may be sent to 230 W. 59th St.

FRANCES E. WILLARD is reported as saying: "My rising hour has long been seven to half-past (I wish it were earlier), and retiring anywhere from half-past seven to half-past nine; but when traveling, it has been about ten. I regard that hour as the deadline of recuperation, vigor, and sustained mental activity. Eight hours of writing and study, all of them between breakfast and tea, has been my rule. After the evening meal at six o'clock I will not work, lecturing, of course, excepted. I expect as a rule, to sit at my desk from 8:30 or 9 A. M., until 6 P. M., daily, with a half-hour's interval from 12:30 to 1 o'clock, with the exception of an outing of about half an hour. I never touch the pen after tea, and ten o'clock finds our house dark as a pocket, silent as a tomb, and restful as a cradle. To this single fact more than all others, excepting fortunate inheritance, I attribute my life-long good health and cheery spirits."

Contributed and Selected.

Edelweiss.

From the German of Hermann Lingg.

On the rock and girt with ice,
Sun and starlight for thy dower,
Bloomest thou, dear edelweiss,
Far from every other flower;
By their joyous spring unblest,
Lonely on the rock's cold breast.

Where the lightnings have their home,
And the startled chamois listen,
Where the plunging waters foam,
Eagles reign, and glaciers glisten,—
Death and terror everywhere,—
Pure and glad thou bloomest there.

So stands he in noble pain,
Lonely near the arching heaven,
Lonely proud, who the world's gain,
Smiles and honors, all has given,
Freely as his freedom's price,
As thou bloomest, edelweiss!

F. L. HOSMER.

Year Book Statistics.

Possibly lovers of statistics may find matter of interest in an analysis from the "list of ministers" carried on the Unitarian year-book for 1891, with which I beguiled an idle hour. From this list it appears that of our Unitarian ministers, one (Dr. T. T. Stone of Bolton, Mass.,) was ordained in 1824, and one (Dr. Furness) in 1825. The oldest minister against whose name no dagger is set, (dating from year of ordination) is Dr. Chas. Babbidge of Pepperel, Mass., ordained in 1833. Going down the list we find one ordained in '30, one in '32, four in '33, one in '34, two in '35, three in '36, one in '37, three in '38, two in '39, one in '40, three in '41, three in '42, ten in '43, four in '44, five in '45, five in 46, seven in '47, five in '48, eight in '49, four in '50, four in '51, six in '52, three in '53, three in '54, six in '55, four in '56, eight in '57, three in '58, nine in '59, thirteen in' 60, seven in '61, fourteen in '62, fifteen in '63, eight in '64, eleven in '65, nine in '66, ten in '67, twelve in '68, sixteen in '69, seventeen in '70, twelve in '71, thirteen in '72, sixteen in '73, fifteen in '74, twelve in '75, five in '76, six in '77, twenty-one in '78, six in '79, seven in '80, fourteen in '81, sixteen in '82, six in '83, eight in '84, eleven in '85, twenty-three in '86, thirteen in '87, twelve in '88, fifteen in '89, and twenty in '90.

Preaching the liberal gospel does not seem to be a very fatal employment, as four of our ministers were ordained more than sixty years ago. This would make them well past eighty years of age, and Dr. F. A. Farley of Brooklyn, ordained in 1828, is, I believe ninety-two or ninety-three years old. I think he is the oldest living alumnus of Harvard College, having graduated there in 1818, and also the oldest graduate of Harvard Divinity school.

These figures suggest, however, more queries than they answer. How does it happen, *e. g.*, that 1843 shows more now living than any succeeding year up to 1860? Are they tougher, or were there more of them? Why does even as recent a date as 1884 show only eight as against the ten of twenty-one years previous?

Of course death must have removed many of those entered in years past, and yet there is no such increase in numbers as we come down to present times as we should naturally look to see. We have seen and heard much lately of the new growth and activity of our body, and the figures for 1888, 1889 and 1890 do show an increase from year to year, but none of these comes up to the figures chronicled for 1886.

One thing must be borne in mind in this connection. Our ministry is largely recruited from the clergy of other denominations. When their names find a place on our year book the date of ordination is some years back. So 1890, *e. g.*, is likely to show more names in a few years from now than it does at present. After a while it will reach its perihelion, and in some sixty odd years its aphelion. About how long, on an average, does it take an orthodox minister to make the transition to Unitarianism, anyway? If one had this datum, perhaps he could do something with these figures in the way of deciding on our growth. It needs a Buckle to deal with the problem.

The figures in the "List of Ministers" for the last three years, 489 in the year book for 1889, 509 in that for 1890, and 518 in 1891, do show an increase, and seem to indicate that we are just now on the up grade at any rate.

H. T. ROOT.

The Wings of Faith.

"Faith in God" is no mere opinion about Him, no bare mental conviction that Infinite Intelligence and Power exists. No! it is a confiding, a trust in that Being as supremely good, a persuasion that He who made and placed will not leave us nor forsake us—and so faith gives itself up, fearless and unreserved, to Divine guidance.

At Portland Head, on the coast of Maine, the sight of the sea after an easterly storm is sublime. Rocks and ledges, upon which charge the mighty rollers from the Atlantic, lie in such array that waves and spray-dash are of surpassing grandeur.

One day in autumn, after a furious gale, I stood there with a friend watching the great billows roll in and break, while the crag beneath us trembled at their thunderous impact. As we gazed our souls were filled with the terrific beauty of the scene, and voiceless emotions of awe and wonder surged up within us. What fearful power in those tumbling, seething waters! How soon would a creature perish in that fierce grapple of maddened seas!

But presently we noticed a little tern, sailing hither and thither in graceful curves above the angry waves. What a contrast—his slender figure, delicate colors and airy poise, and their wild, furious tossing! Close beneath him they sway and wrestle in Titanic riot. Let him stoop a trifle lower and they will snatch him, whirl him helpless and devour him. But stoop he does not: he bears himself aloft on freest wing, indifferent to the tumult underneath!

What a sermon in that little seabird! The surges of worldly care and unhallowed passion are tossing with fearful power in their lower sphere, and the soul that sinks to their level is swept helpless to destruction. Stoop to them, and you will be entangled, palsied, lost. But borne upon the wings of holy trust you shall soar above them; the nether forces shall not avail to harm you; temptation shall not pull down, nor failure paralyze, nor despair engulf you, but through the serene heaven of our Father's love you shall move in the freedom of the glory of a child of God.

N. E. B.

POOR is the soul that has not reverence! You may have many powers and gifts, but if you have not reverence there is a blight upon them all. Only be sure you seek for reverence aright. Not by shutting your eyes to God or any of His truth, but by spreading your wings before your eyes, by putting your active powers in the forefront of your life, by doing your work as deeply, in as true a sense of obedience to God, as possible; so shall you touch the Infinite, and live in a serene and cheerful awe. The veiling of intelligence with obedience shall give it light and not darkness. The reverence which comes in service shall be not paralysis, but strength. —*Phillips Brooks.*

REPUTATION is what men and women think of us; character is what God and the angels know of us.—*Thomas Paine.*

Correspondence.

EDITOR UNITY:—I have only today seen the UNITY of July 2, in which you endorse an unjust and cruel reference by a late writer in the *Nation* to the memory of my father, the late Dr. Dewey, a man whose largeness of mind and simple honesty of purpose seem to be beyond the comprehension of his critics. He was known to all who had the honor of his intimacy as a thorough patriot and a positive opponent of slavery, and it was only the narrow and bitter side of the abolition movement which persistently misunderstood and vilified him because the breadth and justice of his mind made it impossible for him to agree with their extreme views, and this was continued even after he had taken such "a part" in the Civil War that his only son was fighting in the Union army, with his father's approval and blessing. That Dr. Dewey's judgment was correct on public affairs may fairly be questioned, but that it was based on other than pure and honorable motives, is a vile calumny.

These events took place so long ago that they do not probably come within your personal knowledge, and I ask as a simple act of reparation, that you will publish this letter in UNITY.

Yours sincerely,
MARY E. DEWEY.

We are glad to publish the above, as an expression of opinion from one who has a right to be heard, and in willing atonement for any misconception that may attach in the minds of others to the quoted words referred to. These words will not, however, bear that forced construction put upon them by our correspondent; for they do not in any sense describe the motives of the honored leader referred to, which we have no doubt were as "pure and honorable" as his friends claim.—ED.

DEAR UNITY:—The outline of a proposed banking system on the sixth page of this week's UNITY is well worth the attention of every reader, both from the intrinsic merit of the proposition and because this system or something like it will probably be the rallying point in cities for the new people's party in conjunction with the Farmers' Alliance.

Subject to UNITY'S necessary space limitations, I for one should be glad to have a free discussion of the proposition in these columns from as many readers as possible. UNITY'S primary aim has to do with religion rather than with economies. Yet it is a narrow view of religion that leaves out of account the duties of a citizen, and to my mind the most important and most perplexing duties of citizenship in the near future will be involved in the re-adjustment of the national currency on a more humane basis than that of the present.

Mr. Hill's banking system has had little newspaper discussion as yet outside of the paper from which we copy his article. It may be shown to be radically defective, but it is at least a start in the right direction, and intelligent discussion will now be helpful.

CHARLES H. KERR.
175 Dearborn street, Chicago.

DEAR UNITY:—In our issue of July 9, appeared a letter from Mr. John S. Brown, in which he says,—"William Lloyd Garrison was not only a good abolitionist but a good prohibitionist also. He wrote in 1830, 'Intemperance is a filthy habit, and an awful scourge, wholly produced by the moderate, occasional and fashionable use of alcoholic liquors! consequently it is sinful to distill, to import, to sell, to drink, or to offer such to our friends or laborers, and entire abstinence is the duty of every individual.'" We have been wondering whether our correspondent regarded the quotation from Garrison as confirming the statement that he was a prohibitionist. If so, it is an example of the unfortunate confusion that prevails at present in the terminology of temperance discussion. It is coming to be quite common to use not only temperance and total abstinence but even temperance and prohibition as synonymous. There is nothing, of course, in the quotation from Garrison to show that he was opposed to Prohibition even in the mild form known as High License.

H. D. M.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Salambo. By Gustave Flaubert. Chicago: Charles H. Sergel & Co. Paper, price 50 cents.

This is one of the late numbers in the International Library issued in monthly parts by the above firm. It is undoubtedly the greatest work of Flaubert, who rather unwillingly in his own mind, found himself placed by it among the founders of the modern realistic school, whose more extreme manifestations in the works of a Zola, he had little relish for. Salambo is a great historical romance, dealing with the bloody and brutal times of Hamilcar in ancient Carthage. The character of Salambo herself is drawn with great skill and psychological insight, and the problem of her strange, dreamy nature, in which ordinary human motives and desires seemed to lie dormant, held in check by an absorbing religious ecstasy is left unsolved at the last, and the reader may conjecture about it as he will. The author was at great pains to visit and minutely study all the scenes described in his work, which is said to be a faithful description of the times and the type of civilization with which it deals. The interest of the work in its present form is much enhanced by an introductory sketch by the translator, J. S. Chartres, and by an appendix containing Flaubert's reply to a criticism of his work made by Sainte Beuve in 1862.

What Rome Teaches. By M. F. Cusack (The Nun of Kenmare.) New York: The Baker & Taylor Co. $1.25.

This is the kind of a book needed at the present time when such contrary opinions prevail regarding the teachings of the Roman church and its attitude toward liberal institutions. The chief subjects discussed are the teaching of Rome regarding Infallibility, Protestants, Plan of Salvation, Salvation through Mary, Sacrifice of the Mass, and the attitude of Rome regarding Political Matters, Temperance, Education, Marriage and the Liberty of the Press. The statements have every appearance of reliability, the book and page being designated from which the quotations are drawn. The continued repetitions are inexcusable except as they indicate the author's zeal, whose purpose and opportunity are so excellent that her defects in execution are the more to be regretted.

Elements of Entomology. By Noble M. Eberhart. Chicago: A. Flanagan, Pub.

Perhaps as valuable a word of comment as we can offer on this little manual of one hundred forty pages 12mo, is that expressed by a boy of fifteen in our hearing, interested like all his kind in the capture and classification of the insect world, who expressed the opinion in grateful tones, that here at last he had found something that would really help him. The value of the work lies in the large number of illustrations with accompanying analysis and description, the list of necessary definitions given in the first part, and practical directions for mounting and preserving the specimens. The author is Dean of the Chicago College of Science, member of the Philosophical Society of Great Britain, and author of other useful works in the same line.

THE poems of Emily Dickinson, the Amherst recluse whom Andrew Lang calls "a poet who had constructed her own individual 'Ars Poetica,'" continue in active demand, the eighth American edition being already in preparation. An Arabic translation made in Syria has passed through several editions.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Mammon of Unrighteousness. By Hjalmar Hjorth Boyeson. New York: John W. Lovell Company. Cloth, 12mo, pp. 386.

With the Admiral of the Ocean Sea. A narrative from the diary of Christopher Columbus. By Charles Paul MacKie. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 371. $1.75.

Chapters on Socialism. By John Stuart Mill. Edited by Rev. W. D. P. Bliss. New York: The Humboldt Publishing Company. Paper, 25 cents.

A Book 'o Nine Tales. By Arlo Bates. Boston: Roberts Brothers. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 312. $1.00.

UNITARIAN BELIEF!
14 TRACTS BY 7 AUTHORS, setting forth the doctrines, basis of fellowship and the beliefs of the Unitarian Church. All mailed for 20 cents.
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

Church Door Pulpit.

Culture, and Its Relations to Citizenship.

ADDRESS DELIVERED AT THE COMMENCEMENT EXERCISES OF THE HIGH SCHOOL, SHEFFIELD, ILL., BY REV. L. J. DUNCAN, MAY 28, 1891.

It is very gratifying and inspiring to a speaker to face such an audience as is gathered here to-night. I see before me representatives from nearly every family in the community, representing all grades of social, political and religious opinion—a typical American audience—and I doubt not that my young friends of the class of '91 feel highly flattered at this popular expression of interest on the part of the citizens of Sheffield, in what they have had to say upon the several topics they have chosen for their graduation speeches. My friend, your principal, too, and his able colleagues are doubtless highly pleased at this popular outpouring of the citizens, and consider it a mark of your great interest in their work of fitting these graduates for this occasion, in particular, and their whole conduct of your public school in general. And possibly I too might feel greatly flattered to find so large and intelligent an audience before me, did I not feel down in the bottom of my soul the dreadful certainty that you do not care a rap for what I shall have to say provided it is not too long.

So I can not help wondering, as I look at you, just what is the motive which has drawn you here to-night. I shall not ask, as Mr. Ruskin is accustomed to do, for a show of hands upon the question; but I would like very much to have each one here answer honestly to his own secret self whether he has been prompted by a high and patriotic interest in the cause of popular education, by the desire to encourage your young people in study, in the endeavor to obtain knowledge which shall make of them fit and useful citizens, men and women able to take broad and comprehensive views of the various topics of national welfare and national policy so that they may order their lives upon the broad plane of the public weal, vote intelligently, speak and think understandingly, work industriously, live soberly and honestly, and thus be good and worthy citizens of the commonwealth; or whether it is only the desire to be entertained, to pass the evening in a novel and pleasant way, or to gratify your curiosity as to how this one or that one deports himself at graduation, or to make comparisons of the merits of the several essays with those of classes in the by-gone years; or whether, without any particular motive, you have simply come because it is "the correct thing," because the crowd is to be here and your absence might be remarked unpleasantly. In short, I should like to know whether you have been prompted by the highest motives of loyalty to the commanding duties of the hour, and a sincere purpose to foster and promote the cause of popular education, or the lowest motives of personal gratification of an idle impulse, and a thoughtless conformity with the conventionalities of social life in Sheffield.

This would be not only interesting to know but it would be instructive also; because, as you know, if there is one thing in particular upon which we Americans pride ourselves it is our devotion to our system of common schools. This is the popular fetich before which we continually burn the incense of our praise. Our Fourth-of-July orators annually extol the common schools as "the bulwarks of our free institutions," and in no easier and safer way can our legislators acquire cheap and lasting fame than by posing as the champions and defenders of the common schools.

Now I shall not attempt to overthrow the fetich, nor do I seek to undermine our national devotion thereto; but I am fully persuaded that, with by far the larger number of our people, this devotion is a mere tradition and an idle boast, not founded in any real or intelligent interest in what the common schools are or might be made to be to this nation. We have simply been drilled into this unquestioning belief in their efficacy as a "bulwark to our free institutions," whatever that may be, and there it has ended so far as we personally are concerned. As such it is of course to be maintained by taxation, and we pay the school tax as cheerfully as it is possible for an American citizen to pay any tax; but that done we feel that our responsibility is ended, and do not concern ourselves in the least whether the course of study pursued is calculated to develop a higher type of manhood and womanhood, whether the text-books are of the most authentic character and not a dozen or more years behind the times, or whether the methods of instruction pursued by the teachers are those best calculated to bring out the thought-faculty of the children. These are all matters which we delegate to the board of directors to save us the trouble of personal investigation, and sometimes the directors attend to these duties and sometimes they do not. About the only time that most of us feel enough personal interest in the school, the teacher, or the methods pursued to visit the school, or even to make it a subject of serious thought, is when our little Johnny or Katie comes to us with some petty grievance, and then we hie us straightway to the school, and proceed to instruct the entire faculty in matters of pedagogy and discipline to which we have never set ourselves to five minutes of earnest, intelligent study in our lives.

Now this, I take it, is a very poor way of showing our devotion. In any other matter it would be called foolish negligence. No business venture, no public or private enterprise of any sort could be conducted with the best results by such methods, and even if they could no honest person would act thus indifferently about it and then boast of his devotion thereto. The fact is that, as a class, we have fallen into the vicious habit of talking a great deal about our "glorious free institutions" and doing very little for them. We are a nation of braggarts and there is no use in trying to shut our eyes to the fact. The sensible and manly thing, the truly patriotic thing to do would be to face the shameful fact and set ourselves to the correction of the fault.

If our public schools are, as I truly believe them to be, "the bulwarks of our free institutions," we should acquaint ourselves with the details of their routine and government, should be vitally interested in their equipments, and above all should learn wherein lies the safeguard and potency of those national liberties which our schools enshrine; for certainly nothing should lie more near to the heart of the loyal citizens of this republic than the liberties which our fathers won for us at such mighty cost, and which have been preserved to us by the sacrifice of the best life-blood of our nation. No duty should press more heavily upon us than that of not only maintaining those liberties intact but also of so using them, so adding to them that we can hand them over to succeeding generations greatly enhanced in value, stronger, completer, more glorious even than we received them. But how are we to do this unless it be by the development of a grander, completer, stronger and more glorious type of manhood and womanhood which shall bring to our social and industrial life clearer visions of truth, higher ideals of beauty and of worth, profounder knowledge of nature and natural law, and a keener and more intelligent sense (keener because more intelligent), of the growing needs of our growing civilization to direct, inspire, guard and control the future commonwealth.

It is for this that we must look to our public schools; but I confess I see not how we can expect such results so long as our interest in them is only skin deep, and our boasted devotion vents itself in empty talk.

Certain it is that, at the present time, the popular demand of the public schools comes far short of this ideal, and, believing as I do in the potency of high ideals, I am of opinion that it is *because* we have suffered ourselves to become content with lower ideals that we have grown so indifferent to our schools. As we have come to regard them, there is nothing to *inspire* us with a lively zeal in their behalf. Instead of as one of the organic forces of a higher social and political development, we have grown to regard them simply as a mechanical device, highly useful as furnishing our youth with the necessary equipments to enable them successfully to compete with their fellows in the struggle for existence—a sort of intellectual force-pump to which we send our children thirty-six hours each week during nine months of each year for ten or twelve years, to have them pumped full of information which they will find use for when they finally take upon themselves the practical duties of manhood and womanhood.

I was much impressed with this, while traveling in the cars a few weeks ago, by the tenor of a conversation between two average men who occupied the seat just behind me. One of them was telling of his son, who, it would seem, is a bright young man, and who had been sent from the farm into the city where, as the fond father said, "he could have better schoolin'." "He has got it in him," said the father, "and I said to him, says I, 'I'll run the farm, and do all I can to give you every chance in life, and, when you get your education, I want to see you amount to somethin' great.'"

"What do you expect him to be?" asked the other.

"Wal, I don't exactly know; he has a leanin' to the law and I guess that is about as good as anythin'. *He might get to be a judge or a member of Congress, you know.*"

That scrap of conversation set me a thinking, as I have often thought before, of the cheap and tawdry value we have put upon education. We send our children to school, to save ourselves the trouble of teaching them, (and we call that giving them "every chance in life,") for the purpose, and this is the uppermost thought in our minds, of seeing them "amount to something great;" or, if the child chances to be a girl, then, retaining the idea, we change the phrase to "occupy a good social position." What we mean by these phrases is indeed too pitifully obvious. We mean, for our boys, that they shall amass great wealth, become the heads of large commercial enterprises, presidents of railroads or mining companies, celebrated physicians or lawyers, occupy positions of honor and influence where their names will become well-known, and their deeds be heralded all over the world by the public press. For our girls, we mean, first of all, that they shall marry well, i. e., marry men of wealth or distinction, or at any rate, men who have the qualities which lead to the acquisition of wealth and distinction, so that they may some day be mistresses of large establishments, live lives of idle luxury and elegant indolence, be leaders in society of upper-tendom, something, anything almost, which shall bring them respectable celebrity, open to them the doors of the "best society" and cause their names and deeds to be heralded everywhere.

We set a good deal of store by what we call "a good education," because experience has shown us that it is a great help to one in this endeavor to "amount to something," that it greatly augments the chances of one's rising to the top and becoming conspicuous in life, and we value it accordingly, and not at all for any good which inheres in the education itself.

We want our children taught reading—not that they may acquaint themselves with the best literature, not for the mental and moral stimulus and culture to be obtained thereby—but in order that they may keep up with the current news, make their way through the market reports and hold their own with their fellows. The other consideration, if it occurs at all,—and it probably does not,—is of secondary or even tertiary importance. We want arithmetic taught, not because of any recognition of the ethical value and intellectual discipline which accuracy in numerical matters will be to the child, not because of the clearing of mental and moral atmosphere which accompanies the mastery of any mathematical formula; but simply because it will be useful to the child in business and he is liable to be overreached if he is ignorant in this respect. And so of grammar, not because of the superior beauty which correct language gives to speech, not even because it is *better* to speak correctly than incorrectly; but simply because the use of ungrammatical phrases makes one *appear* uncultivated, therefore we have our children taught in grammar. And thus I might run through all the common school branches and show how a utilitarian prudence, and not the love of the true, the beautiful and the good, dictates that they be taught. And still further to bear me out I will say that I suppose there are few questions so repeatedly put to our school teachers, particularly if they are progressive, and try to lead the children out into what are called the "higher branches," than, "Of what benefit will this be to me," or "to my child," as the case may be, "in practical life?"

It goes still further, does this "bread-and-butter-utilitarianism." It invades the deepest sanctities of life, and religion and morality are torn from their lofty niches in the Temple of Life and dragged through the mire of a base and calculating prudence and made a mere matter of profit and loss. With my own ears, I have heard children taught in Sunday-school that it is better, on the whole, to be pure of heart—not, mind you, because purity is preferable to impurity, but *because, by and by, when they died, they should see God;* taught that it is wiser and better to be meek *because* "the meek shall inherit the earth;" taught that they should be peace-makers *in order* that they might "be called the children of God."

Even in our prayers this spirit makes itself manifest. I notice a wonderful fervor in the petitions, "Give us this day our daily bread" and "Deliver us from evil," and a decided tendency to reverse the order which Jesus taught and to pray that "Our wills may be done in heaven as they are on earth."

This is the spirit, this the ideal which at present dominates all our educational efforts. The teachers are not wholly to blame, indeed I know that many of them are doing all they can to correct the pernicious doctrine and tendency; but teachers, after all, are only human, and it would be nothing remarkable if, observing the direction of the current of public opinion they fell in therewith. The discouraging, the almost hopeless feature is that this ideal permeates the home,

the social circle, the marketplace and even the temples of the Most High ; it seems to float in the atmosphere, to be inhaled at every breath ; the newspapers teach it, the magazines are full of it, and, in short, the whole environment of the child conspires to fill his heart and mind with the idea that his chief aim in life should be to "get along," get wealth, get position, get himself into conspicuousness, get the largest possible returns at the very smallest possible outlay of cost, or painstaking or self-denial, *that this alone is worth striving for*, that the direst misfortune which can befall him is to be unknown, commonplace, if you please, and that drudgery is ignoble.

At this point I fancy that some persons in the audience with a proud indifference to fine theorizing, but with a rugged genius for practical good sense, are aching for an opportunity to call me down to a few plain questions. They want to know what is wrong with this ambition to get along in life, this ambition to achieve wealth and distinction. They want to know if I would have men not strive for these things; if I think the persons who drudge along through life content with whatever lot befalls them make a very desirable class of citizens; and much more to the same purpose they want to know.

I crave your patience a little longer, my practical friends, when I hope to show you more clearly just what I mean; but I will say, in passing, that my criticism is not leveled against getting along in the world, against any honorable ambition to acquire wealth, and to achieve distinction, but only against the spirit which animates, I may say, dominates, that ambition at the present time, the spirit which holds those things to be the matters of supremest importance in life and which looks down upon everything else as trivial and worthless in comparison. The point I want chiefly to impress upon you now is the effect which this low ideal of life, acting as it has and still does through the education of past and present generations, has had and is having upon our social and political life.

With this base utilitarian spirit and its low ideals dominating our social and industrial life it could only be expected that our entire educational machinery would be directed toward the training of the prudential faculties, so that the children coming out of our schools might most readily select the shortest and easiest routes to material prosperity. This would, of course, necessitate more and more, as competition grew sharper, the neglect of the higher intellectual and spiritual faculties. Hence, instead of men and women of thoroughly trained minds and highly developed ethical impulses we would have, as we indeed now have, people of only average intelligence and average morality; people incapable of any very profound thinking, or noble living, ruling in society. Instead of earnest and eager inquirers after the virtues of wisdom, truth, honesty, temperance and all that goes to make life strong and complete, we find our social and political leaders today devoted body and mind to the acquisition of material comforts and setting the same standard for our national policy; we find them preferring, by long odds, the glittering luxuries which wealth can procure to the soberer joys of profound philosophy and perfect equity, the loftier uplooks of poetic vision or the more soulful reflections of the deeply religious spirit.

The result in society is what every farmer may see illustrated in his feeding lot every morning. He goes out with a basket of corn and scatters it upon the ground, and the pigs run squealing and grunting from every direction. They crowd, push and root each other out of the way, in genuine pig fashion, each one endeavoring to monopolize all the corn in his reach until he has stuffed himself to repletion, when he goes off grunting his satisfaction to root around in the mud and sun himself. The strongest and smartest pigs will be the best fed and become the fattest and most valuable hogs in the market; the weaker and stupider ones will get barely a living and, being less fat, will bring less in the market, while the runts, unless they be especially cared for, will be killed or starved to death. Is not this precisely what has come about in modern American society? Judge, ye just gods!

Our industrial life is none other than a barnyard struggle, bloodless for the most part but not always so, and, even when bloodless, none the less brutal and deadly, between those who have and wish to retain, for their own selfish indulgence, and those who have not but wish to acquire for their own selfish indulgence ; and in this struggle it is those of superior sagacity and the most unscrupulousness who succeed and receive the fawning adulation of the admiring but covetous world; the others, discouraged, disheartened and morose, curse their hard fates nor find in the dreary drudgery, to which they are compelled by reason of the unequal distribution of wealth which this system fosters, any comfort or inspiration to make life sweet or even endurable.

I need dwell no longer upon this phase of modern life. It is too well known, too keenly felt among us, to require extended illustrations at this time, that we are rapidly developing in this republic those fatal class distinctions which have wrought the ruin of many nations ; and it is small comfort to the reflecting patriot to think that the burning questions of the times, questions, some of them, which carry in them the dreadful fires of social revolution, are to be settled by a people whom our methods of education have *unfitted* for profound and persistent intellectual effort and enlightened and noble ethical judgment.

The next result of our faulty ideals of life upon citizenship which I wish to remark is one which I have already hinted, namely, acting as it does upon our educational methods, we are developing no intellects of the highest and best types. I know we do not like to be told this, but the plain, hard facts can not be overlooked and we may as well frankly acknowledge the truth.

The prudential training which our schools and the genius of our institutions and our social customs give us brings out in a rare degree and power the inventive mind, the executive mind, the erratic child of genius ; but, as yet, we have developed no first class poet, painter, philosopher, scientist or even novelist. We can easily lead the world in machinery, in schemes of social and political reform, and now and then, in letters and art can show the world a stroke which must command respect and admiration; but for the highest art, the sweetest and most inspiring verse, for the masterpieces in music and literature, the authorities in science, the masters in philosophy and pedagogy we have to look to Europe. No other nation in the world could have produced a Fulton, Morse, Edison or a Westinghouse, a Washington or Lincoln, or Gould or Rockafeller, or even an Emerson ; but as yet we have no Shakspeare, no Browning, no Dickens, no Eliot, no Lessing, no Spencer, no Darwin, no Plato, Kant or Goethe, and so long as we persist in our suicidal policy of sacrificing intellectual thoroughness to prudential expediency ; so long as our social ideals are so low, and we place so mean a value upon and feel such an indifference for purely intellectual pursuits and attainments, just so long must we expect to be behind the old world in these matters.

This may seem a small matter to you, my "practical" friends, but I hope presently to show clearly its true value in the commonwealth.

I have only one more count to bring against our popular ideals and methods in education, and that is this ; as a direct result of this prudential intensity and consequential ethical laxity, we are rapidly becoming an immoral and irreligious people. We have suffered ethics to drop out of sight, so eager have we been in our desire to train up our children to "amount to something great" and to "occupy good social positions," and with ethics out of sight it can not but follow that religion should lose its hold upon the hearts and minds of the youth of our land. "If the salt hath lost its savour wherewith shall it be salted," is still a vital question of the hour, and one which the churches must speedily answer, if they are to have a future. That the count I bring is well founded will not be seriously disputed by those who know, as I do, how many are the empty pews to which the preacher speaks Sunday after Sunday and how full are the saloons, the public parks, the woods, the baseball, and fishing grounds of those who ought, at least once a week, to give their minds to the serious problems of life and destiny. It will be in vain that we close the saloons, parks and baseball grounds—that will not bring the people into the churches nor interest them again in ethics and religion so long as the spirit which dominates our entire national life is that of a bread-and-butter utilitarianism.

Vainly will ministers and Sunday-school teachers labor, for an hour on Sunday, to impress the youth with the supreme importance of spiritual culture and the great uplift there is to human life and character in the act of worship and in noble self-denials, so long as the entire genius of our public and private life, during the six days following, is bent upon the idea that the matter of supreme importance is material prosperity, and the rise into social distinction the only uplift worth considering.

Here, then, are the counts I bring against the prudential utilitarianism which dominates our social and industrial life, acting as it does upon the education of the people.

1. It is narrow and one-sided, hence incomplete.

2. It lays the greatest stress, not upon truth and virtue in manhood and womanhood, but upon what one can get in material resources and social distinction.

3. It fosters class distinctions and invites social revolution.

4. It prevents the development of the very class upon which any nation must depend for life and enduring power in the world—the intellectual class.

5. It is a serious menace and even an impediment to the moral and religious development of the people.

Now for the remedy. I propose culture, and by culture I mean something more than an acquaintance with books ; I mean "the study and pursuit of perfection" ; the persistent endeavor to learn the best that has been spoken, written and done in the world, and to incorporate that into one's own life and the life of mankind. It is the pursuit of truth for truth's sweet sake—because it is true and too divine a thing to be missed. It is the endeavor after right for right's sake, because it is right, and therefore of commanding worth and power. It is the striving after all that is beautiful and of real worth, for the beauty and worth that is in it—not simply for the use which can be made of it to swell one's bank account or his reputation. If I were to define culture in Biblical language, I should say, it is "seeking *first* the kingdom of God and His righteousness," only I should have to add immediately that it also means to ascertain first of all what is the Kingdom of God, and is continually putting one on his guard not to substitute his own crude notions of righteousness for God's righteousness. Having determined these things it sets to work with all earnestness of spirit and singleness of purpose, with patience and with painstaking to make that kingdom come, and that righteousness be done upon earth as it is in heaven.

Culture's belief is that man is here to grow, not to crystallize, and that in a hearty co-operation with that divine destiny man realizes to the full the dignity and beauty of life.

The spirit which animates the man or woman of culture is as widely different from the spirit which dominates modern society as anything could possibly be. Instead of earnestly desiring "to amount to something great," or "to occupy a good social position," the cultured person is chiefly concerned to know what his life *means*—what purpose he has to fill in the universal order. The greatness to which he aspires is, to be great of heart and great of mind, knowing that this alone is to be truly great, and knowing also that in so far as he acquires the faculty of thinking wisely and feeling nobly he amounts to something great indeed—the greatness of true and noble manhood.

Having discovered the purpose for which he lives, the cultured person is not concerned at all about whether the position he occupies is high or low ; but he is greatly concerned about the quality of soul which he puts into that purpose. Mere position, he knows, can not exalt nor can it debase a soul ; but a base soul can degrade any position however high, and a noble soul exalt the humblest task and most menial position. Thus even drudgery becomes divine and the meanest task a highway to the Kingdom of God by virtue of high and consecrated living.

Culture, therefore, finds its test of human worth, not in what one is able to do or to acquire, not in the material things which one has been able to gather about him, nor in the titles of honor and distinction which he bears, not even in the social circles which open their doors to him, but in what the man really is in heart and mind, in the spirit which animates him at his work, in the loyalty with which he serves his own firmest convictions of truth and duty, and in the atmosphere of sweetness and luminous intelligence which radiates from him.

Can you not see now, when applied to education, how infinitely better would be this spirit and these ideals than those which we have seen are regnant in society?

With culture inspiring and directing our thoughts and lives we should not value "a good education" less, but more than we do now, and not only more but better. We should value it because it is *good*, for the truth it teaches, the right thinking it inspires and the qualities of noble and aspiring citizenship it develops.

For example, we should value reading for the acquaintance it would give our children with the best literature of the world, and we should see to it that they had plenty of that literature in the school, and at home, and that they had none other. All other considerations would be subordinate to this.

We should value arithmetic because of the habits of truth and accuracy which it cultivates, habits not less intellectual than moral ; for we would recognize that it is just as wrong, just as harmful to be dishonest with one's own mind in thought as it is to be dishonest with one's fellows in practice, and that it is quite as great a disaster, or even a greater, for one to

cheat himself into believing or pretending to believe what is not true as it is to be over-reached by another in a bargain.

We should value grammar and rhetoric, not simply for the *bad appearance* which faulty language gives one, but because it is better to speak correctly than incorrectly; because there is beauty and order in well-chosen words, and only confusion and vexation of spirit in words ill chosen and sentences ill construed.

Education (from *e ducere;* to lead forth) would then be no longer regarded as a process of stuffing the minds of our youth with a mass of unassimilated material which presently they may find some practical use for; but, in its true and worthiest aspect, as a process of training the thought faculty of the child into correct habits by drawing out; or developing, by wise discipline, the latent germs or capacities which exist in him already. Then our schools would be valued and maintained accordingly, as one of the organic forces of civilization, for the development of the highest possible types of manhood and womanhood, regardless of the merely outward and material results of that development. And, mark you, this would be an all-around development, not merely a one-sided prudential training.

It would take cognizance of the physical nature and moral nature of man as well as the intellectual, and our children would be taught the proper use and care of their bodies; cleanliness; healthful and invigorating exercise; the choice of food and, perhaps, the wholesome preparation of it. They would be taught, not incidentally, but practically and efficiently, as a part of their training, the manly virtues of temperance, chastity, truthfulness, justice and unselfishness, the piety of the virtues, the holiest piety of which man is capable, the foundation stones of all true and lofty character—these too the school would teach.

Thus, having rid society, through culture, of its low ideal and driven out, by higher education, the base utilitarianism, it is easy to see how we should escape the social disasters which now threaten to engulf the state. In a really cultured civilization no man would desire more than was his proper share of the public wealth, nor would any one desire for himself what could only be acquired at the cost of another's peace and happiness. Thus the class distinctions, which now prevail and make life so hateful to such a large number of people, would gradually die away, and instead of bitterness and despair and boastful pride we should enjoy a reign of sweetness and serenity and perfect social equipoise.

The whole tone of citizenship would thus be lifted gradually but steadily on to higher planes of thinking and living. We should not be forced then, as now, to live at such high pressure that we have left no time for study, nor would we be so exhausted that we should find that study irksome; but, with time at our disposal and a taste for good reading and high thinking acquired in the school, we would be spending our leisure hours in self-improvement and in endeavors to help others who needed our assistance. So we would gradually become an intellectual as well a practical people, and in due process of our national development give to science, art and letters as great masters as we have already done in governmental policy and mechanical invention, and so place our country, where it should be, in the forefront of civilization.

All this implies a developing nation, a broader and grander civilization, and that means not only a more intelligent, but also a more ethical and religious people.

Enlightenment and religion are the twin angels of light as ignorance and vice are the twin demons of darkness.

I know not if we preachers should have fewer empty pews—that would probably depend largely upon the quality of our sermons—but I do know that we should have, under a reign of culture, a higher type of morality—not a lower, a profounder reverence and a sincerer worship—not a less worthy type than now.

I fancy some of you are laughing in your sleeves at these sweeping claims; but I am talking sober truths, friends, truths which the best experience of the world will confirm, truths which the prophets and seers of all ages have proclaimed, truths which, believe me, it is our supremest duty as loyal American citizens, citizens devoted to the highest and best interests of our country, to ponder deeply and frequently.

You ask me how this is to be brought about, and I answer, by education. Education first of our own hearts and wills, so that we may earnestly desire such a consummation and manfully set about achieving it. Education next of the public conscience, so that we shall no longer be indifferent to our public schools, nor boast of our devotion to them while we do nothing for them, but, urged by conscience, shall take an active interest in them, encourage the teachers to loftier standards and most thorough-methods, and require of our school, directors that they so equip our schools that they shall become, what they should be, temples of culture and nurseries of a type of American manhood and womanhood too true to be misled, too right to be misleading, and too divinely strong and beautiful to be undone and destroyed. This done, and my word for it, you have laid the foundation of a national existence which shall endure so long as time shall last; for

"What constitutes a state?
Not high raised battlements and labored mound,
Thick walls and moated gate:
Not cities proud with spires and turrets crowned;
Not bays and broad armed ports
Where laughing at the storms rich navies ride;
Not starred and spangled courts
Where low browed baseness wafts perfume to pride.
No! men, high-minded men—
These constitute a state."

Notes from the Field.

Keokuk, Iowa.—The church is closed during the summer while repairs are being made. Rev. W. A. Pratt the pastor, has done much to interest the people and is meeting with desired success. He is spending his vacation on the upper shore of Lake Superior, and is dividing his attention between camera and canoe, while holding services every Sunday when circumstances are favorable.

Boston.—The *Boston Traveler* is the special anti-Roman Catholic organ of this city.
—Rev. Samuel A. Eliot calculates from the report of the American Unitarian Association treasurer, that during last year the A. U. A. gave to churches as follows:

New England States . . .	48 (Mass., 32)
Western States	23
Middle States	13
Pacific States	12
Southern States	2
Total, ...	98

A. U. A.	Middle States.	Pacific States.	Southern States.
Receipts from	$5,335.11	$ 762.72	$ 266.68
Appr'tions for	25,000.00*	8,400.00	5,775.00†
Exp'dtures in	25,290.95*	7,358.75	5,860.83†

*Including $15,000 for Harlem Church, N. Y.
†Including $1,500 for Rev. A. D Mayo.

—Rev. C. F. Dole, Jamaica Plain (suburb) suggests his Sunday-school lesson plan as possibly useful in other schools, offering full information on application. It is to select for one year's study the "great events which serve as way-marks of history," then to take the books of the Bible to study—then study the Bible stories and parables, then biographies, manners and customs, lastly, select the "grand, inspiring, helpful, or comforting passages in the Bible. Mr. Dole is preparing "lesson sheets" on the above-named selections.
—Rev. Dr. A. A. Miner has given $40,000 to the Divinity School of Tufts (Universalist) College in Somerville, Mass., suggesting that $12,000 more may be raised to fill out a Building Fund.
—Massachusetts has 246 free public libraries, half of the number which exist in the whole country.
—A sufficient number of reports from local Episcopal bishops on the question of approving the choice of Rev. Phillips Brooks as Bishop of Massachusetts are already received to insure the position to him.
—The Episcopal Monk Ignatius, who maintained revival services in several of our cities, and who instigated the trial of Rev. Heber Newton of New York, has returned to England.

Salem, Oregon.—We have received a copy of a local paper giving an account of the laying of the corner-stone of Unity Church July 13, the Grand Lodge of Masons of the state taking part in the ceremony. Addresses were made by Rev. H. H. Brown, Prof. M. V. Rork, and Hon. S. C. Adams. Mr. Leo Willis read a history of the society, by which we learn that the first informal meetings of the society were held in 1888, that a regular organization was effected the following year, with a membership of twenty-six persons. The single article of union reads as follows: "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man." The present membership is one hundred, and this young and flourishing society deserves the congratulation of all lovers of free and progressive religion.

Hillside, Wis.—The Tower Hill camping party has begun to "break ground," and some effectual pioneering has been done during the past week. Several groups of "earlier settlers" have occupied cottages or tents, and the dining-hall and kitchen have been in operation, supplying day-board at $2.50 per week. There is also an arrangement for street conveyance to carry the Hill-dwellers from the camp to the chapel, a distance of some two miles, for the familiar city fee of five cents each way. This, and the little steamer on the river, makes the distance between these two places a pleasure rather than an inconvenience. At last accounts the flag was flying from the summit of the hill.

South Dakota.—Rev. Helen G. Putnam preached Thursday evening at Montrose and Sunday afternoon at Bowdle. The local papers speak of her appreciatively.

The Exchange Table.

The People's Banking System.

1. The government to own and control all banks.

2. The money with which to do banking obtained from the people.

3. To induce people to rapidly bring out their hundreds of millions from their hiding places, 3 per cent interest to be paid on long time deposits.

4. Three thousand bank depositories established throughout the United States, from which to loan money at 4 per cent interest.

5. Every post-office made a receiving bank, where money can be deposited, thus giving us over 65,000 banks of deposit in the United States.

6. The $1,500,000,000 now in the country and the hundreds of millions now hidden, which will come into the banks, will give us $2,000,000,000—the capital to begin government banking with.

7. Appropriating $20,000 for management of each bank will be $60,000,000 for distribution of money. Allowing 3 per cent on $2,000,000,000 will be $60,000,000 for interest. Total expense to the government, for distribution of money and interest, $120,000,000.

8. As all money loaned comes immediately back to the absolutely safe bank, this money can be loaned over and over. If loaned up to $5,000,000,000 at 4 per cent, the income will be $200,000,000. Profit to the government, $80,000,000 per year.

9. If loaned over four times, up to $8,000,000,000, charging only 2 per cent interest to borrowers, would yield an annual profit to the government of $40,000,000 a year.

10. The Hill Banking System makes the people the owners of all banks, uses the people's money for banking, distributes interest among the common people, money never hidden, bank panic impossible, money never scarce. Poor people in the city and the new settlers in the West, furnishing good security, no longer charged an exorbitant interest.

11. Bank officials employed by government; best banking talent; well paid; banks often rigidly inspected; banks conducted for the good of the people. No more paid attorneys at the state legislatures to keep up the rates of interest for the benefit of bankers and money loaners.

12. As bankers make their profit by loaning over and over, so the profit to the government by loaning at four per cent, when loaned to ten persons, would be forty per cent. Should one per cent be charged it would be a ten per cent interest to the government when borrowed by ten persons.

13. Not only would this system induce the great common people to save and deposit in the bank for the sake of getting interest, but their money being in the bank it would not be so liable to be wasted in trivial expenditures; would not be lost, burned or stolen.

14. A low interest will allow the western farmers to free themselves from debt, while they save their homes; and the extra interest, now going into the hands of money loaners, will be expended by them in the building of new houses, barns, and the furnishing of their homes, thus starting many enterprises into activity that now lie dormant.

15. The proposed mutual savings banks, postal savings and sub-treasury banks for farmers, are simply sub-stations. The Hill Banking System is a great mutual savings bank for all, shutting off private speculation and rascally manipulation of the people's money; stops bank failures, money panics and depressed conditions, whereby the rich get the opportunity to charge large interest and buy property at a quarter of its value, becoming enormously rich themselves while they impoverish the people.

16. The person that goes to the government bank with good security and gets the means by which to pay debts, will never ask for gold or silver, except for foreign exchange. Under the Hill Banking System how supremely ridiculous will seem the waste of time and labor in mining, hundreds of feet under ground, getting out a white metal, called silver, to pile up in great buildings to be simply looked at.

17. How can the government pay three per cent and loan at one per cent? It is proposed by the Hill Banking System to pay interest only to the long-time depositor. To business people and all those who have accounts at the bank no interest is paid. Thus, where one person deposits in the average bank, money not to be removed for a long time, more than one hundred times this amount will be deposited by business people, who frequently borrow, paying interest on their loans, while they receive no interest on their deposits. This system starts on a conservative, sound basis, borrows at three per cent, loans at four, in the beginning, divides the profits with the people, and through the system of active accounts and many loans, will reduce the rates to a very low per cent.

18. This system fits immediately into the present methods of doing business, creating no great change in present financial arrangements, excepting a general lowering of interest, and a vastly wider distribution of money, which will start many enterprises into activity, enabling money loaners to employ their means to as good advantage for themselves as in lending money. The services of the bankers of to-day will be required in the government bank, the miner will continue to delve for gold and silver, and coinage will go forward as now, making gold and silver money for the purposes of foreign exchange.

19. The fundamental idea of the Hill Banking System is that labor of the head and hands produces all wealth. That while the organizer, manager and employer should be well paid for his services, the manual laborer should be protected from losing the wealth which he has produced through the manipulation of individuals who handle the money of the country. That the money belongs to the people in proportion to their capacity for earning it, that all persons are interested in the banks, that it should be the privilege of all to use the banks; that the banks should be controlled by the people, in the interest of the people, and not by individuals, in competition with and in opposition to the people's interests; that the banks should *not* by controlled by people who are dishonest, who speculate, and those whose interest it is to have the rates of interest high that they may make money for themselves.

20. According to estimate, there are $70,000,000,000 of wealth in the United States which should have its corresponding amount in money, which is simply a representative of wealth. Suppose there are $60,000,000,000 of wealth, and suppose our population to number 60,000,000, there should stand to the credit of the wealth of this country $60,000,000,000, which is $1,000 per capita. The government could safely loan $1 on every $2 worth of actual wealth. Thus there would be in the government banks what would be the same as $30,000,000,000, making $500 per capita in circulation; because under the Hill Banking System, all the money of the country would be in the banks every night, and, if necessary, could be loaned over and over up to that amount; giving us more than twenty times more money for use than we have now.—*Thomas E. Hill, in the Farmer's Voice.*

The Home.

Helps to High Living.

Sun.—Efforts, to be permanently useful, must be uniformly joyous.

Mon.—The greatest of faults is to be conscious of none.

Tues.—Cast forth thy act, thy word into the everlasting, ever-working universe. It is a seed grain that can not die.

Wed.—We live no more of our time than we spend well.

Thurs.—Every noble crown is, and on earth ever will be, a crown of thorns.

Fri.—Evil, once manfully fronted, ceases to be evil.

Sat.—All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness. —*Carlyle.*

Onward to the Brave!

Do the duty nearest,
Cling to truth the clearest,
Face the ill thou fearest,
Hold thine honor dearest,
Knowing God is good.

Life is worth the living;
What foe withstands forgiving?
Love lives but in believing,
Peace follows after grieving,
And death is only life.

All good awaits thy earning;
Great souls for light are yearning.
Heaven's lamps are always burning.
Bless God, there's no returning
To our dead and buried past!

—*Helen Rich, in Boston Commonwealth.*

A Water Beetle.

Lately I kept for a few days for inspection that very beautiful insect, the water beetle, says a writer in *Science*. The specimen was large and splendidly colored, gold-banded, and displaying brilliant iris hues on its legs. I placed it in a glass jar of water. On the surface of the water some leaves were laid. On one side of the jar, at the bottom, was pasted a square of paper, and to the shelter of this the beetle often retired. It seemed to take great delight in darting, swimming, and diving, rising from the bottom of the jar to the top of the water by long, vigorous strokes of its hind legs. Then, joining its second pair of legs before it, like a swimmer's hands, and stretching the hind pair out nearly together, it would dive to the bottom. It slept hanging head downward under the leaves, with the tip of the body above the water to secure air.

It showed the pleasure of a child in blowing bubbles, Rising to the surface it would put the tip of its body above the water, part the clytra and take in air; then closing its case it would dive to the bottom, stand on its head, emit the air bubble by bubble until it was exhausted, and come up for a new supply. It seemed to need the daily renewal of the air in the jar. When it was hungry, or the water was not fresh enough, it became dull and sulky, and hid behind the paper. After the beetle had fasted twenty-four hours, I laid on top of the water a wasp, a mosquito, a blue-bottle fly, and a common fly, all dead. The beetle, being at the bottom of the jar, did not seem to see or smell these insects.

Rising presently he came up against the mosquito, seized the body in his jaws and sucked it dry with one pull. He then found the blue-bottle, carried it down to the shelter of the paper, trussed it neatly, cutting off the wings, legs and head, and letting them float to the surface. He then held the body in his hands, or short front feet, pressed to his jaws and sucked it dry. After this he rose to the surface, found the other fly and served it in the same fashion. Next he found the wasp, a large one. Carrying this below, as he had the flies, he clipped off the wings and legs, but took the precaution to suck the head and thorax before turning them adrift. He also grasped the body in his hands, pressed the part that had been cut from the thorax to his mouth, and holding it exactly as if drinking out of a bottle he drained it dry.

I found that he could eat all the time, except when he was asleep or playing, and his activity was in proportion to the quantity of his food. Cooked meat he would none of. Raw beef he did not greatly like, but raw veal he prized even above wasps and blue-bottles. I cut an ounce of raw veal into dice and dropped it in the bottom of the jar in a heap. He did not seem to see or smell it, but after a while he happened to dive into it.

He appeared to be full of joy at the discovery. One fragment after another he took in his hands, held it closely to his jaws, and sucked it dry by long pulls. At each pull I could mark the receding red juice of the meat. When the veal was reduced to a pale fibre he let it go and took a fresh bit. He always retired to the shelter of the paper to eat, with the sole exception of the mouthful he made of the mosquito. Like the king of Dahomey he would not eat in public.

The Bed Surprised Him.

One of the state officers had occasion to visit Portland a few days ago, and while here he spent the night at the Preble House. He retired early and was shown to his room. The bell boy departed and our friend looked around for the bed, but failed to discover it. Then the idea struck him that possibly the house had shown him especial favors in the way of a suite of rooms, so he proceeded to investigate further, but to no avail; there was no bed in that room as far as he could discover. So he rang, and the bell boy responded. Said the official, "Where am I to sleep to-night, I would like to know; when I retire it is usually in a bed." The boy gazed at him in astonishment for a few moments, and then walked over to the other side of the room and took down a cabinet bed and showed the gentleman just how it worked.—*Portland Press.*

A SMALL Eastport school girl, who, in answer to the teacher's question, "Where is the Golden Gate?" wrote "In heaven," was both surprised and grieved to find her answer marked as wrong.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. E. Pitts-writes: "I Ayer's Ask For Moody, ton, Me., have used Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair."

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WRESTLING AND BLESSING.	THE DIVINE BENEDICTION.

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Announcements.

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AND

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HILLSIDE, WIS., AUG. 2-16.

The Ministers' Institute.

9 to 10:30 a. m. Daily.

The ministers present will take turns in leading the discussions upon such practical and professional subjects as are related to ministerial work, and parish efficiency. Opportunity will be given for the asking and the answering of such questions as may lead to the practical and pressing problems of Pulpit and Pews.

The Sunday-School Institute.

11 a. m. to 12:30 p. m. Daily.

These sessions are for discussions covering the second year's work in the Six Years' Course of Study for Liberal Sunday-schools, recommended by the Sunday-school Institute in 1889, and now in progress of preparation. The aim of this course is to interest all those who are willing to consider the problems of Religion and Ethics from the standpoints of Reason, Science and Universal Experience.

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John C. Learned,—Leader.

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III. Brahmanism. General Outline.
IV. Brahmanism. Special Features: Schedule of lessons offered by H. D. Maxson.
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VI. Confucianism. General Outline.
VII. Confucianism. Special Features: Schedule of lessons offered by Chas. F. Bradley.
VIII. The Religion of Persia. General Outline: Schedule of lessons offered by S. M. Crothers.
IX. The Religion of Greece. Schedule of lessons offered by H. M. Simmons.

(B.) A STUDY OF DUTIES,—II. THE ETHICS OF SCHOOL LIFE.

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X. School Inmates and Occupations.
XI. The Relation of the School to the Home.
XII. Self-Education and other Special Ethical Bearings.

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8 to 9:30 p. m.

Aug. 3, OPENING LECTURE, "*The Inner Education.*" L. W. Sprague, Monroe.
Aug. 4, LECTURE, "*Clergymen in English Literature.* S. M. Crothers, St. Paul.
Aug. 5, (To be supplied.)
Aug. 6, LECTURE, "*Ethics of Hindu Literature.*" J. H. Crooker, Madison.
Aug. 7, PLATFORM MEETING.
Aug. 10, LECTURE, "*The Use of the Novel in Unity Clubs.*" W. G. Todd, Topeka.
Aug. 11, ESSAY, "*Wordsworth.*" J. C. Learned, St. Louis.
Aug. 12, CONCERT, under direction of W. Apmadoc, of Chicago. (Probable.) Special admission fee, 25 cents.
Aug. 13, LECTURE, "*The Tower of Babel.*" H. M. Simmons, Minneapolis. (Probable.)
Aug. 14, PLATFORM MEETING.

Any deviation from above programme will be duly announced.

SPECIAL ANNOUNCEMENTS.

A Grove Meeting will be held in Loomis Grove, Lone Rock, Sunday, August 2. Preaching at 10:30 a. m. and 2 p. m., by the ministers in attendance at the Sunday-school Institute. Basket dinner.

On Sunday, August 9, Religious Services will be held in Unity Chapel, Hillside.

The Annual Helena Valley Grove Meeting will be held August 15 and 16. Preaching Saturday afternoon, and Sunday at 10:30 a.m. and 2 p. m.

The afternoon of each day during the Institute sessions will be left free for boating, driving, visiting, resting, etc.

Expenses.

Institute ticket, admitting to all classes and lectures for the two weeks, except the concert $2.00
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All communications concerning accommodations and transportation from Spring Green should be addressed to Jenkin Lloyd Jones, Hillside, Wis. Concerning all other Institute matters, address,

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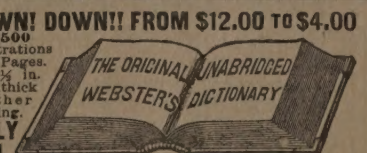

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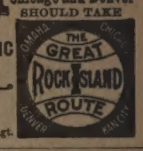

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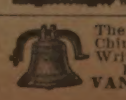

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